Advice about Ruqqiyah

Compiled by the Shaykh, the Muhaddith
Rabee' bin Hadi al-Madkhali

Miraath Publications 1439

Advice about Ruqqiyah

Compiled By

The Shaykh, the Muhaddith Rabee' bin Hadi al-Madkhali

Translated by Abbas Abu Yahya

Shaykh Rabee' bin Hadi was asked about Ruqqiyah and he answered[1]:

'In the Name of Allaah the Most Kind the Most Merciful

All Praise belong to Allaah, and Sallat and Sallam upon the Messenger of Allaah, upon his family, his Companions and those who followed his guidance.

To Proceed:

Seeking treatment is legislated in the Sharia' and is permissible: 'Allaah did not send down an illness, except that He indeed sent down a cure for it, there are those who know it and there are those who are ignorant of it.'[2]

Ruqqiyah[3] is legislated by the Qur'aan, the Qur'aan is a cure and mercy for the believers, and it does not increase the oppressors except in loss.[4] There is no medicine more successful than doing Ruqqiyah with the Qur'aan and the Sunnah,[5] however there are some conditions:

1- The sincerity of the one who performs the Ruqqiyah.

2- The sincerity of the one being recited upon. May Allaah bless you.

3- Being truthful in seeking refuge with Allaah – Tabaraka wa Ta'ala.

---

[1] Researched by Muhammad bin Ali al-Baydaani

[2] Collected by Ahmad from the hadeeth of Ibn Mas'ood from the Prophet *-sallAllaahu alayhi wa sallam-* with the wording: ' . . . .with it…' and it is a Hasan hadeeth.

And Bukhari collected it from Abu Huraira from the Prophet *-sallAllaahu alayhi wa sallam-* with the wording: 'Allaah did not send down an illness, except that He indeed sent down a cure for it.'

[3] Ibn al-Atheer said in 'Nihiya': 'Ruqqiyah is an incantation which a person suffering uses to seek refuge from the like of poison and being possessed etc.'

[4] The Shaykh is indicating to the saying of Allaah Ta'ala: << And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. >> [al-Isra: 82]

[5] Ibn Qayyim said in 'Da' wa Dawa': 'Indeed Allaah mentioned about the Qur'aan that it is a cure. Allaah Ta'ala said: << And if We had made it a non-Arabic Qur'an, they would have said, 'Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?' Say, 'It is, for those who believe, a guidance and cure.' >> [Fussilat: 44] << And We send down of the Qur'an that which is healing and mercy for the believers>> indeed the whole of the Qur'aan is a cure and a mercy for the believers, as Allaah mentioned in the preceding Ayaat.

It is a cure for hearts from the sickness of ignorance, doubt and suspicion. Allaah –Subhanahu Ta'ala- did not ever send down a cure from the heavens, more encompassing, more beneficial, more greater and more successful for stopping an illness than the Qur'aan.'

So, if both sides are sincere for Allaah –Azza wa Jal- and the Ruqqiyah is done with the Qur'aan and the Sunnah, then there is no treatment better than this treatment, and this is well known from the scholars, they convey this and they narrate this.[6]

The Messenger *-sallAllaahu alayhi wa sallam-* said: 'There is no Ruqqiyah except for the evil eye or poison.'[7]

The evil eye is well known; it is being afflicted with the evil eye from the person who has an evil eye. This person could be an evil person, and the affliction is transferred from his two evil eyes to the person who is envied and it harms him.

So the evil eye is real, however it is with the permission of Allaah, and it has an effect of which there is no doubt, and the Messenger *-sallAllaahu alayhi wa sallam-*said: 'The evil eye is real.'[8]

---

[6] Al-Khattabi said in 'Mu'allim as-Sunnan' when he spoke about the condition that Ruqqiyah should be in the Arabic language: 'There has been a dislike mentioned, and a prohibition of performing Ruqqiyah in other than the Arabic language, because perhaps it could use disbelief, or speech which Shirk enters into it.'

Ibn Taymeeyah said in 'Majmoo' al-Fatawa':
'It is not allowed for anyone to perform Ruqqiyah using ineligible speech, let alone make Dua' using those words, even if he knew the meaning of those words, because it is disliked to make Dua' in other than Arabic, however it has been made a concession for the one who is not good with the Arabic language. As for taking non-Arabic phrases as a characteristic, then this not from the Deen of al-Islaam.'

[7] Collected by Ahmad, Abu Dawood, Tirmidhi and others from the hadeeth of Imraan bin Hussain *-Radi Allaahu anhu-* who said: the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said: '….' & Bukhari collected it Mawqoof from Imran.

Al-Khattabi said in 'Mu'allim as-Sunnan': 'There is a permissibility for Ruqqiyah in other than these two [i.e. the evil eye and poison] from illness and pains, because it is certainly affirmed from the Prophet *-sallAllaahu alayhi wa sallam-* that he recited upon some of his Companions due pains that they had, and he said to the sick person: 'Teach Hafsa the Ruqqiyah for ulcers.'

However, the meaning of 'There is no Ruqqiyah. . . .' is that there is no Ruqqiyah foremost and more beneficial than the Ruqqiyah for the evil eye and poison.'

[8] Collected by Bukhari and Muslim from the hadeeth of Abu Huraira *-Radi Allaahu anhu*.
Muslim also collected from the hadeeth of Ibn Abbas *-Radi Allaahu anhu-* from the Prophet *-sallAllaahu alayhi wa sallam-* who said: 'The evil eye is real, if there was anything to compete against al-Qadr it would have been the evil eye, and if you are requested to bathe and give the water, then bathe yourself.'

Al-Qadi said in 'Ikmaal al-Mu'allim' about the saying of the Messenger: 'If there was . . . eye': 'This is an explanation that there is nothing except that Allaah had destined it. And that everything, including the evil eye and other than hat is indeed with the destiny that Allaah wrote and Allaah's will. However, here it shows that the matter of the evil eye is true and the strength of its illness.'

Ibn AbdulBarr said in 'Tamheed' commenting on saying of the Messenger: 'if you request. . . ' he said: 'The one who gave the evil eye is commanded to bathe for the one whom he afflicted with the evil eye, this is obligatory upon him, and I hold the opinion that he should be forced to do so if he refuses. This is because the reality of a commanded necessitates an obligation, and it is not befitting for any one to prevent his brother from benefitting from what he can from his brother.

Magic is real,[9] and it does not harm except by the permission of Allaah, none of it can befall anyone, nor harm anyone except with the permission of Allaah.

The most successful cure for magic, the evil eye and poison, and those things which are similar to that, is Ruqqiyah which is legislated in the Sharia' with the Qur'aan and the Sunnah, if they comprise of Ikhlaas (sincerity) and Siddq (truthfulness).

This is because perhaps a person does not have trust in Allaah – Subhanahu wa Ta'ala-, perhaps he has some sort of bad presumption[10] – Allaah's refuge is sort. Perhaps the one who performs the Ruqqiyah is a Dajjal, a liar and does not use the Qur'aan but recourses to trickery.

Many people put themselves forward to perform Ruqqiyah, they put themselves forward and proclaim announcements about themselves, and it becomes widespread about him that he is – Maa shaa Allaah- one who performs Ruqqiyah. Rather this is from the actions of the soothsayers and magicians, the Dajjals and fraudsters, and it is taking the people's wealth with falsehood. So these type of people do not give any benefit to the people, and what they mostly rely upon is trickery.'

This bathing does not harm the person, especially if he was the cause of the evil eye, and he was the one who committed the crime, so I hold the opinion that it is obligatory upon the one who gave the evil to bathe, and Allaah knows best.'

[9] Magic is spells, incantations and knots which effect hearts and bodies, so a person can become sick, or become killed, or be separated between him and his wife due to magic.' From 'al-Kafi' by Ibn Quddamah.

[10] Ibn al-Qayyim said in 'Za'ad al-Ma'ad': 'It cannot be denied that many sick patients do not benefit from Prophetic medicine. Rather he who benefits for it is the who accepts and agrees to Prophetic Medicine and with the belief that it can cure him. He can only accept and agree to it with Imam and obedience.

So here we have the Qur'aan, which is a cure for what is in chests, if a person does not accept it then he will not achieve a cure for the heart from the medicine of the Qur'aan, rather it does not increase the Munafiqoon except adding more filth to their abomination and increase of illness to their sicknesses. Look how far behind medicine for the body falls in comparison to Prophetic medicine. Therefore, prophetic medicine is only appropriate for the human bodies that are good, and for hearts that are alive.

So when people turn away from Prophetic medicine then this is the same as turning away from seeking treatment with the Qur'aan, which is a beneficial treatment, and that is not due to a deficiency in the that medicine, rather it is due to the one who has an evil nature and corrupt deceit and not accepting the cure, and Allaah is the One who gives success.'

The Shaykh continues:

'Ruqqiyah can be done by any sincere, truthful Muslim, who is well known for being pious and righteousness. He can perform Ruqqiyah but he does not put himself forward, and announce to the people that he is one who performs Ruqqiyah and that he goes to men and women, places which are near or far away, this is no way legislated in the Sharia'. The Messenger did not appoint himself in this way as someone who does Ruqqiyah, he used to perform Ruqqiyah on himself,[11] and he used to perform Ruqqiyah on others[12] if the people needed Ruqqiyah.

As for a person appointing himself, and placing himself in an occupation of one who performs Ruqqiyah like the occupation of giving Fatawa, then this is an indication of his evil intent, and evil goal and stupidity.

Dear brother seek treatment but do not over burden yourself:

<<nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist) >> [Saad: 86]

The Messenger has informed you that Ruqqiyah is done with Qur'aan and with the Sunnah, and the matters are all in the hand of Allaah –Azza wa Jal. Strive in using the legislated means and do not seek recourse to trickery and disgusting experiences and to empty speech.

Truthfully following the Messenger is done by you doing what he did in the form that he *-sallAllaahu alayhi wa sallam-* did, and not to change that, nor in the way how he *-sallAllaahu alayhi wa sallam-* performed Ruqqiyah, nor in its description, nor in anyway. Do as he *-sallAllaahu alayhi wa sallam-* did, pray the Messenger's prayer, and perform Hajj as he performed Hajj, and as he did every thing then do as he did.'

---

[11] As is mentioned in Bukhari & Muslim from Aeysha *-Radi Allaahu anha*: 'That the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to recite the last Soorahs of the Qur'aan and spittle on himself for the illness that he died from, when it became difficult for him, I would recite them and spittle but use his hand to wipe him due to the blessings of his hand.'

[12] As is mentioned in Bukhari & Muslim from 'Aeysha *-Radi Allaahu anha-* that a person complained to the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* about an illness or that he had an abscess or a wound the Prophet *-sallAllaahu alayhi wa sallam-* would place his finger like this on the ground, - one of the narrators called Sufyan placed his index finger on the ground then raised it and then he said: 'In the name of Allaah, from the dust of our earth, with the saliva of some of us, by this it treats our sick ones, by the permission of our Lord.'

The Shaykh continues:

'I advise this person who performs Ruqqiyah [in the wrong way] that he fear Allaah and that he follow the path of the Believers[13] and that he follow the Sunnah of the Messenger of Allaah *-sallAllaahu alayhi wa sallam*, he should not appoint himself as one performs Ruqqiyah and he should not over burden himself with these things, but he should open up the opportunity for others, and any Muslim who has good in him, and has Taqwa (piety) then he is someone who hoped that his Dua' will be responded to.

That if that person makes Dua', or if reads Qur'aan and Allaah answers his Dua', and Allaah cures the sick person due to him – due to his sincerity and his Siddq- and due to the Sharia' means which he took to cure this sick person.

May Allaah give everyone the capability to fulfill that which Allaah loves and is pleased with, and the Sallat (praise) of Allaah and His Sallam be upon our Prophet Muhammad and upon his family.'

[13] Because whoever opposes this path is on great danger. Allaah Ta'ala said: <<And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.>> [Nisa: 115]